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The PULPIT

A Periodical of Contemporary Preaching

APRIL 1945

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Sermon Illustrations

Contributed by Readers of **THE PULPIT**

Meeting the Unseen With a Cheer

"God forgive me if I am wrong," said Charles Kingsley of his approaching death, "but I look forward to it with an intense and reverent curiosity." So it seemed to Thomas Carlyle: "Eternity, which cannot be far off now, is my one strong city. I look into it fixedly now and then. All terrors about it seem superfluous." So it seemed to the old Christian who wrote the thrilling song of triumph with which the Bible ends. What a fair face it wore to him! What a friendly face! He calls it Christ, and it is the voice of Christ he records in style and language of his own:

"I am the Alpha and I the Omega,
The beginning and also the ending,
The first one and likewise the last one.
And the spirit and the bride say, Come.
And the hearer, let him too say, Come.
And the thirsty, let him surely come.
Yea, whosoever will, let him come
And take of the water of life freely."

—Frank H. Ferris, Fairmount Presbyterian Church, Cleveland, Ohio.

The Romance of Eternity

Said Edwin Markham: "This life is only one scene in this Romance of the Infinite. When the soul disappears from the world I believe it disappears only to enter upon another scene in the wondrous Romance of Eternity."

Victor Hugo, another great believer, gave utterance to this conviction: "I will not say when the last moment comes that I have finished my life. My day's work will begin again the next morning. It will close in the twilight to open in the dawn."

Missions Still a Miracle

An American soldier from Tennessee stationed in Persia is reported as writing back to America: "A bit of Tennessee transplanted to Persia! This missionary's home has been an oasis for the soldiers who have visited here. He is doing a wonderful piece of work, and under most difficult conditions." A *New York Times* correspondent covering the Gilbert, Marshall and Caroline islands region wired: "All the natives are friendly. They call themselves Christians and have fond memories of American missionaries." A captain wrote from India: "We may not have wanted to come to India, but it has meant that many thousands of men have been able to see Christian work here at first hand. We have met true and living Christianity. To see these things has meant to many of us a great revelation that none of us will ever forget."

Christian Natives Convert American Fliers

Stanley Tefft, an aerial gunner from Toledo, Ohio, disclosed that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts among navy fliers who had been shot down in combat with the Japanese. The gunner, with two companions, reached the island on a raft after two and a half days at sea. For eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a copy of the Bible.

"That and our experiences made us Christians," Tefft said. "Every night they would gather about us and we took turns reading the Bible. They sang songs which we knew, such as 'Red River Valley' and 'Carry Me Back to Ole Virginia.' When we left them they were beginning to learn 'When Johnny Comes Marching Home.'"

Their presence, and that of four other fliers, was known to the two hundred natives, Tefft said, but the Japanese never found out about them. "The only thing that brought us back was faith," said the gunner. "You can tell the world that I am now a devout Christian."—*Bible Information.*

After the War—Frustration?

A naval officer wrote to a prominent editor: "I should like to offer the opinion that the basis of the maladjustment of the returning G.I. is his sense of frustration—a frustration expressed by T. E. Lawrence after the last world war in the following bitter words:

"'We have lived many lives in those whirling campaigns, never sparing ourselves any good or evil: yet when we had achieved, and the new world dawned, the old men came out again, and took from us our victory and remade it in the likeness of former world they knew. Yo could win, but had not learned keep, and was pitiably weak agai age. We stammered that we worked for a new heaven and a n earth, and they thanked us kin and made their peace. When we their age, no doubt, we shall se our children so.'"—*D. A. MacL nan, Eaton Memorial Church, T ronto, Can.*

Where the Church Falls Sh

Churchmen are afraid to imag a new day, new ways of peace, new solidarity in civilization, a n world order such as has never b dreamed of in the past. On the ot hand, note the faith of science. the 90's of the past century He Ford dreamed of a horseless c riage and he made his dream co true—in a measure unimaginable by faith. In 1903 the Wright bro ers put a power-driven airplane the air for twelve breath-taking m utes, and in forty short years, as result of their achievement, we ha made the airplane a miracle of m acles, and its future is beyond co prehension. We say, "The man's fool who does not believe that scie can do anything it sets out to d Will churchmen have such a fa as science has? If it has, a glo brotherhood will come out of wreckage of war, just as God's cr tive power, at the beginning, brou order out of the waste and void. *J. R. Uhlinger, First Method Church, Shenandoah, Ia.*

A Philosopher on Immortali

I believe in immortality because believe in man and because I beli in God. All else is auxiliary, s plementary. (1) Because I believe man, I believe in immortality. Ma value, actual and potential, is s that his existence ought to be c tinued indefinitely in spite of physi death, if such a thing is possib Man ought to be immortal. T Christian estimate is that the value every human individual is incalcula great. (2) Because I believe in G I believe man is immortal. T Christian faith is that there is absolutely dependable Factor in t universe, a Power we can rely up to guarantee that no absolute disas can befall a will that is steadfas devoted to what is truly good. *Douglas C. Macintosh.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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The Years Ahead

By FRANCIS B. SAYRE

I

T HAS FALLEN to our lot to live in a time of prodigious conflict. In every part of the world we e engulfed in this cosmic struggle—nation arrayed ainst nation, whole continents aflame, the entire world locked in titanic combat. Yet in truth this is only the outward manifestation of a profound and deadly struggle within.

Western civilization has been built upon a deep-seated belief in the omnipotence and the final supremacy of sheer physical force. Dominant in our civilization is the pagan belief that might is the final arbiter of the destiny of the world, that only the strong are fit to survive, at history vindicates those with sufficient courage and ength to crush out and annihilate the weaker elents of the race. The majority of people in the West- world believe in the method of force as the practal way to get things done. By stark force the fighting gan has captured most of the world. The Axis wers which we are now fighting are the very epitome d culmination of this belief.

Yet this fighting pagan now and again is baffled by nastering force that is not physical—a force depend- upon men's minds and upon the things of the spirit. om ancient times prophets and leaders have arisen ling for justice and mercy. Two thousand years a flaming spirit preached a religion which was sed upon the utter negation of physical force. Men ve never been able to forget the vision which came th his teaching. It has haunted them. It has driven m forward, fearless and conquering. It has gene- ed power, such as no amount of armed force has n able to down. Still today, nineteen and a half turies after his birth, it quickens the heartbeats of llions of unknown humble men and women. Its rit moves in the dreams of people at the ends of e earth.

Western civilization is convulsed between these two erly irreconcilable beliefs.

The issue is not a mere question of theory. It is one cold fact, upon which depend the life and death millions of human beings—indeed, the destiny of estern civilization. All that we hold most precious ngs in the balance.

At such a time there is no room for sentimentality. Men all over the world are suffering and dying. We are down to bedrock realities. Which is the way forward?

Deep in our hearts we know that we cannot hope for human progress, we cannot hope for enduring peace, except as we build our lives and our laws and our institutions upon the conscience of mankind, upon morality and justice, upon the spiritual values of life. For the world in which we live is a moral world. Somehow, sheer physical strength is not all, and the richer and transcendent values of life begin when right replaces might.

I do not mean to discount physical force as such. It has its values and one often has to fight for the right with all the forces at one's command. Surely our first task today is to win the war. Until we do there is little chance of going forward. But as long as the world endures, might untempered by right and self-seeking materialism will be disruptive forces tending to tear civilization apart. Upon the cohesive forces of brotherhood alone can be built human progress and stable institutions. That is as inescapable as the law of gravity.

It was this that Christ tried to make men understand 1,900 years ago so as to save them from the suffering and the heartbreak of having to learn through the searing fire of experience. But men would not believe him. They thought they knew better. They wanted to be practical—and they crucified the idealistic dreamer. Ever since Christ's day God has been trying to make men understand—through the words of his prophets and ministers, through direct inspiration, through the hard and often tragic lessons of experience. And now Western civilization is fast reaching a point where it must learn the way of brotherhood or else, like other civilizations which have preceded it, go under. Whether Western civilization ultimately crashes into chaos and nothingness or whether it flowers into one of the greatest civilizations yet known to mankind depends inescapably upon whether the pagan or the Christian belief comes to shape and dominate it.

Christianity, you see, is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical way of life for here and now, for men and nations. If the peace is to be built upon sheer might rather than upon the constructive forces of brotherhood, I can see no escape from a third world war.

Today, if we dare to look facts in the face, it seems evident that the pagan belief in the omnipotence and supremacy of force is in the ascendant. It has won its way in triumph across the Western world; and although Germany and Japan have embodied and

epitomized the belief, unhappily it is not confined to the territories of Axis powers. In every country of the earth it terribly menaces all that we hold most precious.

I do not believe that our present Western civilization is necessarily bound to survive. Its destiny depends upon its people—upon which philosophy they come to believe in and to embody in their daily living and in their public life. We are God's instruments through whom he works. We can make our civilization the instrument of achieving such a measure of human emancipation as the world has not yet known—if we consecrate our lives to making it so.

It is easy enough to agree upon glittering generalities. But it is only as we fight and sacrifice for ideals in definite, concrete form that we build power. What does Christian brotherhood mean as applied to the actual issues which we must face at the peace table? Can those who believe in the fundamentals taught by Christ agree upon the way forward and with united ranks stand up for their convictions when we build the peace? Can they convince others that such a program is the really practical way forward?

Upon the answer to that question depends—everything. It may be audacious for me to attempt an answer. And yet unless with courage all of us make the attempt, we shall not go forward.

II

In the first place, a peace that is built upon Christian fundamentals must rest upon the essential equality and brotherhood of all human beings. There is no room in Christianity for the conception of a "dominant" or "master" race.

If we are to make Christianity vital in the coming peace, not only must we throw out of the window the conception of a master German race. We must also throw out of the window the conception of a master Anglo-American race. It is true that the United States, Great Britain, the Soviet Union and France will at the conclusion of the war be in a position to impose their will by force upon the rest of Europe, and no peace arrangement which is likely to bring a large part of the peoples of Europe into conflict with their will would make for stability. But the evident way to avoid such tragic conflict is for the constructive forces in the United States, Great Britain, Russia and France to see to it that their united policies are built upon law and justice and moral principle. Otherwise, humanity will again revolt, as it did against nazi Germany, and the third world war will be upon us. If the peace is to be stable, it must be built, not upon the dictation of a conquering race, but rather upon the united will of all nations—small as well as great—upon the give and take of negotiation and adjustment, based upon the common will to achieve justice. Justice, I take it, means the protection of human rights and individual personalities, even though they constitute a minority.

In Asia and the Pacific, where problems of colonial government must be faced and settled, this principle of the essential equality of human beings cuts like a two-edged sword. Every alien rule based upon e ploitation of another race contains the seeds of unr and revolution and makes against international s bility and lasting peace.

The age of imperialism is ended. The only possib basis for an enduring civilization is equality of hum rights, irrespective of race or creed or color. T applies to every country and to every race—whi yellow, brown or black.

The Atlantic Charter is as applicable to the Paci as it is to the Atlantic. Humanity knows no geograp cal bounds. Pacific peoples no less than Atlantic peop have the right "to choose the form of governme under which they will live." Pacific peoples no l than Atlantic peoples are entitled to "access, on equ terms, to the trade and to the raw materials of t world which are needed for their economic prosperity Do you remember Abraham Lincoln's word "America's defense," he said, "is in the spirit whi prizes liberty as the inheritance of *all* men in *all* lan everywhere."

During recent weeks we have been witnessing st ring drama in the Philippines. For three terri years Filipino guerillas have been fighting at consta risk of their lives to uphold democratic ideals a the American way of life. With touching joy a gratitude, Filipinos welcomed the Americans back. has been a magnificent vindication of forty years American tutelage in the Philippines—forty years patient and understanding effort to train a people, f centuries held down under alien rule, for coming in pendence.

As this experience and that of other countries ha shown, the most practical form of colonial governme under twentieth century conditions is based, not up exploitation or power politics, but upon an honest co cern for the welfare and the ultimate emancipation the subject race. And that comes close to brotherho

III

In the second place, a peace that is built upon Chr tian fundamentals will be a constructive, and not punitive or vindictive peace. The real task will how to take the broken, twisted fragments of Euro and Asia after the war, and piece them together that destitute and prostrate peoples can regain th feet and enter once again upon the world's work how to replace destructive forces by constructive on how to surmount evil with good.

One of the major objectives of the peace will to find ways and means which are practicable to p vent a repetition of what Germany did in 1870 a in 1914 and again in 1939. This means a strict and sternly exercised military control, political cont and economic control for an extended period. It mea for instance, in Europe that German military for must be demobilized, their weapons destroyed a German war plants dismantled. It means an effecti supervision of German heavy industry. It means t prevention of future German autarchy. It means t elimination of nazis and fascists from the exercise suffrage, from civil service, from holding gover

ntal office. It means international supervision over e German educational system. Measures such as se are necessary for the practical protection of peace-ing men and women throughout the world.

Yet these measures alone will never ensure a lasting ace. Of more vital importance will be the positive d constructive provisions of the treaty; and upon se builders of the New World must insist un-ldingly.

Manifestly we cannot liquidate the German or Japa-se people. After the war some eighty million Ger-ns will continue to occupy the heart of Europe. me seventy million Japanese will continue to occupy strategic part of Asia. Whether we like it or not, our shrunken modern world we must continue live and get along with them. In spite of their onstrous crime against humanity, they have not ased to be human beings.

These people must be given a chance to earn their ily bread. Neither Germany nor Japan could be luced to a purely agricultural nation without uidating a substantial portion of each country's pulation. Such a program is not practical. Modern lustrial peoples, to live, must be allowed to produce d to sell their products in world markets.

Furthermore, the Axis peoples must not be robbed all hope for the future. We shall have to stimulate uth movements for peace rather than for war. We ill have to make of these millions of ex-enemy oples a force for good in the years to come and not hardened, inhuman force for future evil. They ust be allowed to win back eventually a place in the mily of nations—a chance to play their part again the peaceful work of the world—when in the course time, they have given concrete and substantial evi-nce of a change of national objective. To win their sistance rather than their opposition in building peace is only common sense. Lasting peace cannot permanently built upon division—no matter what e strength of an international police.

IV

In the third place, Christians must insist that peace nceforth be built upon foundations different from ose of the past. Until the outbreak of the First orld War, the world was made up of disconnected, re or less isolated, sovereign states whose separate ivities and policies had very little direct effect upon e lives of other peoples. In those days the peace s built upon a precarious balance of power between al nations and groups of nations—peoples pitted ainst their neighbors in bitter contests to increase eir own wealth and fighting strength at others' pense. Material power, regardless of right, was nerally the objective.

What practically can be done to get away from the l system of peace built upon military alliances and lance of power?

Manifestly we must begin by laying the broad undations for a people's peace. This can be done only rough concerted and organized action by all free tions to advance human welfare along many different fronts. Free peoples are already on the march along this very pathway.

We have witnessed in the past twenty months a succession of noteworthy conferences to organize the forces of the United Nations to promote human welfare. In May 1943, at Hot Springs, Virginia, representatives of the United Nations together worked out a practical program for increasing and conserving the food supplies of the world. In November 1943, at Washington, the United and Associated Nations organized the United Nations Relief and Rehabilitation Administration to assist to their feet the destitute victims of Axis aggression. In May 1944, at Philadelphia, representatives of forty nations agreed upon a new charter for social and working conditions throughout the world. In July 1944, representatives of the United Nations at Bretton Woods met again and agreed upon a concrete program for the solution of postwar monetary problems in the interest of a healthy international trade.

Upon foundations such as these the walls of the peace structure must gradually be built. The most precious things in life can be nurtured only in the soil of security; and security for individual men and women can be won under present-day conditions only through some carefully planned international organization for the maintenance of peace. To the building of such an organization Christian men and women must give of their best. Dumbarton Oaks revealed how far along this pathway we have already come.

V

As we stand facing the supreme task of building a New World, one fact stands out in flaming light. Either we go forward united and cooperating or else our civilization will be blown to pieces. We cannot build our twentieth century world upon the disruptive anti-Christian forces of imperialism, of racial snobbery, of excessive nationalism and isolationism.

The relevance of Christianity to the present-day crisis is unique. Its teaching of the fatherhood of God and the consequent brotherhood of man—its unyielding emphasis upon the breakdown of every racial and national and social barrier which separates man from man—gives a universality of outlook and a motivating power which can set men and women aflame and save a civilization.

The enduring and precious values which all men crave and which alone give to life its value and its joy are distilled from self-sacrifice and tolerance and generosity. Only the way of brotherhood can ever adequately satisfy the insistent needs and eternal yearnings of humanity. Only the way of brotherhood can solve the present seemingly insoluble problems which threaten to wreck our civilization.

There, it seems to me, lies the challenge of the present time to those who are ready to stake their lives upon Christianity. God's purposes will in time prevail. But whether soon, or after years—perhaps centuries—of tragedy and suffering, depends upon the vision and the courage of consecrated human beings to whom God turns for the doing of his work.

The Glory of Easter

By C. Wesley Israel

"THE LORD is risen. He is risen, indeed." "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!' "

"Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. . . . And the angel said unto the women: 'Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.' "*

LIFE—NOT MERE EXISTENCE

These, and similar messages, constitute the glory of Easter. Beyond the darkening shadows there is the radiant dawn of a new era. Only those who can appreciate and appropriate the faith of Easter truly experience the glory of life. Life can be, and is for many people, a mere existence. It becomes a matter of endless routine—we rise, eat, go to market, wash the dishes, sleep and occasionally play, and then we do them all over again. Living can be a very dull, humdrum and enervating existence. Someone has recorded that there are three great experiences in this world. The first is birth; the second, death; and the third, an inner experience somewhere between birth and death when one comes to the realization of the meaning of life. It is a time when there is a discovery of why you are here, where you are going, and what is the purpose of your life. Unless you have this truly spiritual experience you do not really live—you merely exist.

Now, Easter is necessary to give a touch of glory to life. With this faith we are brought into new realms of beauty—we are given an understanding of the divine possibilities within the human breast. Easter, with its deeper meanings, saves us from a deadening monotony. We see that "life is more than meat and the body more than raiment"; we behold anew that we are sons and daughters of the living God.

There is an urgent necessity today for Easter's message. People are in desperate need of the truth that comes to us on Easter morn. I need not tell you that at one time Easter was just one of the happy days of the year for me. It was simply that and noth more. Not that I disbelieved the essential meaning Easter—I accepted the message of the Risen Christ a his continuing work in the world; I believed in immortality of the human soul. But I simply viev this as excellent doctrine—an essential part of Christian's belief, to be sure, but it was not peculia related to personal living. In other words, it exis in the realm of the theoretical. To make this c fession, I realize that I was no different from vast host of other young people brought up in Christian church.

But now all this has changed for me and for m of you. There is hardly a person who has come this Easter service without anxiety or grief in heart; and this would be true around the wo today. It may be a son or daughter, a father, a you husband, a sweetheart, a brother, who now faces soon will face danger and, perhaps, even death its The question of death and the hereafter cannot longer be merely theory for us; we want someth solid to which to cling. Easter brings us a reassuran a *hope;* indeed, it offers the only hope in the ev our prayers cannot be answered in just the man we so profoundly desire. In the wisdom of God, fr personal experience, I have found that prayers can always be answered according to our fondest ho Thus, it becomes necessary for all of us to underg ourselves with the Easter faith, lest the storms of overwhelm us when the hour of testing comes.

LIFE'S INCOMPLETENESS

How well we understand the incompleteness of lives in this world! We never seem to accomplish that we plan. The goal always appears so far Even if we live to rich maturity, our days come to end when we have just erected the scaffolding have gained some dexterity in handling the tools w which to shape our masterpiece. Life is altogether complete, and it was this fact of life that drove philosopher Kant to build an argument for imm tality. Now, if it is true that those who live th score years and ten do not complete their plans, h much more true it is for those whose lives are ta in childhood or early adulthood! If we should indifferent about immortality for ourselves, sayi "This life is enough for me," yet we cannot bear thought of emptiness beyond the grave for our lo ones.

Rabbi Silver, in one of his sermons, makes refere to a recording in ancient lore. When the hours study were over and the wise men left the halls learning, they repeated this blessing: "Mayest t behold thy world during thy lifetime, but may th end be in Life Eternal, and thy hopes, may they end throughout all generations."

What a beautiful and meaningful benison! " hold thy world during thy lifetime." Here w scholars in search of truth, wise men engaged in discovery of a world of infinite beauty—may th things in their glorious splendor be revealed to earnest seekers in their lifetime. It was highly desir

*Luke 24:5-7 and Matthew 28:2-7.

t they should taste of life and see that it was d. But wise men that they were, they realized t this life could not be sufficient for their intel- ual and spiritual needs. So they added: "And ie end be in Life Eternal, and thy hopes, may they ure throughout all generations." Such thoughts stitute our hopes this Easter day—and it is the ry of Easter that brings assurance of Life Eternal.

STRENGTHENING OUR FAITH

No one would doubt that there are dry seasons in spiritual living when we need to strengthen our h. You do not need to tell me that doubts some- es afflict your mind. You might go even so far your earnest desire to be quickened in your faith t you cry out: "Lord, I believe, help Thou my elief." Your faith is at low ebb. When doubts il, you confess: "I cannot understand immortal- !" "I do not know how the human spirit can survive catastrophe of death!" "It is all so great a mystery ne."

To be sure, you cannot explain it. I shall attempt explanation of *how* the spirit survives the grave. t, let me ask you if you understand *how* the human sonality develops? You can scientifically explain process of birth, you can trace the stages of the elopment of the human embryo. But can you tell t how that individual is endowed with the power to ık and develop a love for beauty and truth and dness? Can you explain a genius like Einstein, or lton, or Jesus? You cannot see how, beyond the ve, the spirit, soul, or personality (use your prefer- e) recognizes, comprehends, communicates, enjoys achieves. No, you cannot explain it, but can you lain how a voice goes over the ether waves and is rd around the world, instantaneously? Even after technician has "explained" it all to us, the radio l astounds and mystifies us. There are mysteries of s universe too great for our finite minds to fathom. it is sheer folly to disbelieve in immortality because cannot explain it.

SOLUTIONS OFTEN NEAR AT HAND

Did you ever stop to realize how often the solution our perplexity is near at hand, awaiting our com- hension? But often our eyes are dim before a ion and our ears are not sensitive to the divine ce. Remember Mary Magdalene on that Easter rning standing outside the sepulcher weeping. Two gels ask Mary why she weeps, and her answer is: ecause they have taken away my Lord, and I know where they have laid him." Then Mary turned l saw Jesus, but mistook him for the gardener. us finally says only one word, her name: "Mary!" ary now knows her Lord, and cries out in rap- ous exultation, "Master!" How true to life this is! ten the answer to our affliction is right beside us, we mistake Him for the gardener—our eyes are nded to the real truth we seek.

My friends, there is so much beyond what we see th our physical eyes. There is a vast realm of explored truth. "God hath yet more truth to break forth from his Holy Word." In my Easter file there is an appropriate illustration from the pen of Dr. Lucius Bugbee. He tells of one of the great medieval altars built with panels, on both sides of which were paintings of biblical scenes. One altar represents on the outside a very depressing portrayal of the crucifixion. Against this dark background the heavy cross bears the lifeless body of the Christ. But on one side stands a figure with an outstretched arm indicating that there is something beyond, something not now seen. As a response to this urge, the panels are flung open and there is a flood of light and color and, in the center, is the radiant figure of the Risen and Triumphant Christ.

On Good Friday there is darkness covering the face of the land; hopes are blasted; dreams are shattered; it all seems like a lost cause. But on Good Friday we realize that there is something beyond, something not then seen by mortal man. It is the Easter morn, the empty tomb, the Risen Christ who abides with us always.

The glory of Easter will be ours if we will let our minds feast upon the great hymns, anthems and scriptures of the resurrection. I beseech you not to get lost in the maze of stories concerning the appearance of angels, nor in the precise manner that the Risen Christ made himself manifest. If you do, you will get onto side issues and miss the main point. Feast your soul upon the essential truth of the resurrection story, and your faith will be strengthened. Be assured that there are realms of God's truth and beauty yet to be discovered by us. May we become earnest seekers in the spiritual realm and then we shall know, indeed, the glory of Easter.

LIVING BY THE EASTER FAITH

Finally, we must live by the Easter faith. Easter takes on new meaning for us only when beliefs become convictions and convictions become a part of our everyday living. I shall mention three things only that Easter should do for us.

First: Above everything else, Easter brings us the reassurance that a God of goodness and justice reigns. It is the glory of Easter that we discover this truth anew. I am not now talking theory. Those who have trusted know the goodness of God. "O *taste* and *see*" (these are revealing and sensitive verbs)—"O taste and see that the Lord is good: blessed is the man that trusteth in him," joyfully proclaimed the psalmist. God does not forsake us in our trying hours. No man in the midst of despair, crying out from the depths of his soul, has failed to meet a response from God. Some may have grown so spiritually weak that they cannot grasp the extended Hand, but God is still eager to lift the fallen. God does not forsake us—this is the glory of Easter. If there were not justice and goodness at the heart of the universe, how could good come out of death and the cross? How could the Kingdom of Truth be advanced out of all the destruction that men wrought on that Good Friday? Because of God victory comes out of apparent defeat.

Easter assures us that *we have a God who cares.*

At the heart of the universe there is a goodness like unto the goodness of our Lord Jesus Christ.

Second: Easter should speak to our minds with renewed assurance that the good life is all that truly matters. There are many things we do throughout life that we believe to be exceedingly important. But viewed in perspective many of them fade into insignificance. When we see life steadily and see it whole, we realize that many earthly treasures are mere dust and ashes; whereas, it is the good we have achieved in our lives that really matters. In your solemn and most reflective moments, perhaps in the spirit of meditative prayer, you will admit this to be true. If so, my friends, may I not put to each of you a searching question? May I first interrupt myself to say that some of you will tell me after the service: "You meant that for me!" Perhaps that's so, and there will be some others along with you. But, be assured, I do not stand as your judge; you will know whether it applies or not. There is no bitterness in what I am going to say, I am simply trying to be scriptural in "speaking the truth in love." But why make such a point of this and why speak with such urgency?

LIVING LIFE OVER AGAIN

Those of us who are constantly dealing with people concerning things of the spirit are often called to the bedside of the dying. Often such a person confesses how much he would like an opportunity to live his life over again. How different it would be! The regret that fills the mind at such a time places a burden upon the heart of the pastor. He dare not keep the urgency of this matter to himself. He is commissioned by God to speak, if by speaking he may help someone to see before it is too late. There is so little time. And I pray, as I ask each of you this searching question this Easter morning, that some of you will take it to heart; that some may go from this house of prayer "new creatures in Christ." Because you have heeded and obeyed, men may see that you are truly a new creation.

This is the question: If you *do* believe in the Church of Jesus Christ and if you *do* believe in the good life, why don't you put them in *first place* instead of relegating them to a place of convenience? Why do so many of you in everyday life neglect the church and the things of the spirit? "What shall it profit a man if he gain the whole world but lose his own soul?" This is finality. This is the gospel. This is God's truth. In the final analysis, it is only the good life that counts.

Third: The glory of Easter is that it gives us a satisfying answer to our most difficult and perplexing questions. One of the most persistent throughout the ages, which all must face sooner or later, is, "If a man die, shall he live again?" The glory of Easter is in the Risen Christ: "Because I live, ye too shall live." We do not have a mere philosophical treatise, we have a Risen Lord. He dwells among us; he is in our midst. He goes before us—"Lo, I am with you alway, even unto the end of the world." "The Lord is risen; he is risen, indeed!"

Fellowship in Christ

By Ernest Fremont Tittle

ACCORDING to Christianity we human creatu all of us, are children of God and brothers of another. We are made for fellowship with G and with one another. It may be said: "Thou h made us for thyself and heart knows no rest till it r in thee." And it may be sa Thou hast so made us that must regard and treat one other as brothers if we are prosper and dwell secure.

I

This conviction of Christi ity is today receiving startl confirmation both in the fi ings of science and in politi events.

The Delaware Confere said: "Humanity is one in nature and in the sight God." This also is the teaching of science. To sure, science as such cannot use the word "Go though the individual scientist, inquiring into meaning of life, may become a devout believer in G But science, keeping strictly within its own field, and does say that humanity is one in nature. It ognizes a common origin of all peoples. It affi with the New Testament that all the nations of m are made of one blood.

The American Medical Association has vigorou protested on scientific grounds against the segregat of Negro blood in blood banks. According to scien the blood that runs in your veins has nothing wh ever to do with the color of your skin, the shape your nose, the texture of your hair, or the physi characteristics of your children. All human blood is same. There are differences in blood type which m be reckoned with when it comes to the giving of bl transfusions; but these differences are individual, racial. They are found among individuals belonging the same race and even to the same family. The bl of an Oriental or of a Negro can save the life of white person who has the same blood type. And, a matter of fact, blood plasma, when it leaves laboratory, is quite innocent of segregation. It kn no distinction of race or color or creed. Black, wh Jew, Gentile—Americans all—have given their blo which, intermingled as plasma, goes forth on its miss of mercy and is used to save the lives of our s despite our pitiful prejudices.

The nazi view that the so-called races of men or nated independently of one another from diffe species of ape-men has no standing in science, wh finds in all human beings the same blood, the s bodily organs, the same anatomical structure, even same skin chemicals though in different proportio and which notes the fact that since the dawn of hist human groups have moved about and intermarried

children, with the result that there is today no e race but all human groups are mixed.

cience knows different varieties of men, distin-hed from one another chiefly by skin color, hair ure, and nose form. It believes that these differ-es have arisen partly through the mutation of genes, ch occurs in all human groups, and partly through cessful adaptation to natural environment, as, for mple, the dark skin of peoples living in the bright- and hottest parts of the world and the body hair peoples living in colder climes. But, according to nce, these different physical characteristics are te unrelated to mental or moral characteristics. ey have nothing whatever to do with human per-ality or human capacity.*

The Delaware Conference said: "No group of men nherently superior or inferior to any other, and e above any other is beloved of God." This also he affirmation of science. According to the nazis, r personality, your moral character, your outlook life, even your status in life is determined by your es, which decide whether you will have formed hin you that mind which is also in *Der Fuehrer* or ether you will think and feel and act as do those o belong to what a famous Englishman once desig-ed as "lesser breeds without the law." And, in-d, there are many today outside of Germany who eve that some peoples, including their own of rse, are inherently superior to others and who, ordingly, stand for the idea and practice of white remacy or, as among the Japanese military party, the idea and practice of yellow supremacy. But nce agrees with Christianity that no group of men nherently superior or inferior to any other.

At this moment in history human groups present le differences in cultural achievement. But these ferences are not a matter of race. Whether you nk and feel and act like an American or like a Hot-tot does not depend upon your genes. It depends on where you were born and grew up. Whether are a highly cultivated person or a completely il-rate one does not depend upon the color of your n or the shape of your nose or the texture of your r, if any! It depends upon whether you were ac-ded or denied the opportunity of a good education. elligence tests do *not* show that the Negro is in-ently inferior to the white. They show that whites ng in favorable conditions make better scores than groes living in unfavorable conditions, and that ter scores are made by Negroes living in decent ıses than by whites living in shacks.

Nor is there reason to suppose that such cultural ferences as now obtain among men will always st. Today the native inhabitants of islands in the ıth Pacific must be regarded as backward peoples. rtainly their culture is not as rich or as significant the culture of the Anglo-Saxon peoples. It is, how-r, a fact of history that some two thousand years o the native inhabitants of the British Isles were a ckward people. When Julius Caesar landed on that "tight little island" which has since given to the world some of its most precious possessions, he found a people with huge wickerware images which, once each year, they stuffed full of living men and women and then set on fire as a sacrifice to their gods. Some of us are the descendants of a people whom cultivated Greeks and Romans doubtless regarded in much the same way that we regard the native inhabitants of the Solomon Islands. Cultural differences are not a matter of race; they are a matter of history, of tradition, of social custom, of economic and educational opportunity. Given adequate economic and educational opportunity, a backward people can catch up with any advanced people on earth.

General Motors Corporation recently sent one of its best personnel men to Egypt where, because of the dearth of skilled labor, the company was unable to keep motorized equipment in proper condition for war service. The personnel man engaged some eight hundred illiterate peasants who didn't know A from Z. He paid them two and one-half times as much as they had ever before received for their labor. He had them bathe and shave every day. He gave them short talks on the importance of cleanliness, honesty and fair dealing. He encouraged them to clean up and dress up their miserable habitations. He gave them instruction in various subjects. Within eight months they had become skilled and reliable mechanics who could "take down, recondition and reassemble an automobile engine as quickly and well as any American."

II

Christianity is true. We are children of God, all of us. We are made for fellowship with God and with one another. And woe to us if we do not learn to live together in a contracted world on the basis of mutual respect and equality of opportunity.

We in this country are making some progress in the field of race relationships. In New York State recently a Negro social worker was appointed foreman of the Kings County Grand Jury. In New Jersey the Supreme Court has ruled that "it is unlawful for boards of education to exclude children from any public school on the ground that they are of the Negro race." In North Carolina an effort has been launched to put the white and black races on the same footing in educational opportunity, in physical equipment, in salaries paid to teachers, in post-graduate and professional training. In Pittsburgh a Negro has been appointed to the school board, racial discrimination in education is being stopped, and eight Negro lawyers have been admitted to the Allegheny County Bar Association. In Chicago the Mayor's Committee on Race Relations has held public hearings, collected and presented important data, and made constructive recommendations. In Hollywood a nation-wide campaign against racial injustices in motion picture casting was launched at a rally of civic leaders and members of the Hollywood film colony. In New York city Paul Robeson is playing Othello to packed houses. And the United States Navy is making commissions as naval officers available to twenty-two Negroes. And the

*See *Man's Most Dangerous Myth*, by M. F. Ashley Mon-u, especially Chapter 9. Columbia University Press.

United States Supreme Court has said that Negroes must be given the right to vote in the Democratic primaries in the southern states.

Yes, we are making progress, but we still have a long way to go. In Columbus, Ohio, a high school essay contest on what to do with Hitler after the war was won by a sixteen-year-old Negro girl whose idea was that the most fitting retribution on *Der Fuehrer* would be to put him in a black skin and require him to live the rest of his life in the United States of America.

How does it feel to be a sensitive, well-educated, highly cultivated person, yet be excluded from hotels and hospitals and theaters and bathing beaches just for the reason that you happen to be a colored person? How does it feel to be a soldier, a good soldier, prepared to give your life for your country, yet be subjected to cruel discriminations because of your color? (In a military camp in this country thirsty Negro soldiers were not allowed to drink from a public fountain, though permission to drink from this fountain was granted to German prisoners returning from a work project. Indeed, there are many well-authenticated reports of serious mistreatment of Negro soldiers, especially at the hands of civilians.) How does it feel to live in a community where any attempt to improve your status, such as the acceptance of a white-collar job for which you are well qualified, is regarded by the dominant group as an affront, an act of aggression, an insufferable infringement on the caste system? How does it feel to know that, no matter what you do or become, you are going to be discriminated against all the days of your life?

We must speed up our efforts to do justice to our fellow citizens of the Negro race, who rightly contend that the question of social equality, in particular the question, "Do you want your daughter to marry a Negro?" has nothing to do with the question of decent housing, of fair employment practices, of educational opportunity, of equality before the law, of the right to vote, of personal security against lynching and against outrageous abuse of police power.

Also, we in this country must steadfastly refuse to embark on any adventure of imperialism after the war. We shall be tempted to do so, especially if the Atlantic Charter is scrapped and the world is permitted to fall back on the principle of irresponsible national self-interest. Indeed, indications are not wanting that we are more or less committed to helping the British, the French and the Dutch regain empire in Asia, and that we are toying with the idea of an American empire in the Middle East and even with the idea of converting the Pacific ocean into an American lake.

There are those who think we must have Arabian oil "for future war and peace"—especially for future war?—although this admittedly would involve us in the most dangerous kind of imperialism. There are those who think we are divinely called to dominate the world—for the world's own good, of course! There are those who are fascinated with the dream of imperial pomp and power and trade opportunities. But that is the way of madness and ruin for the whole world, including us. A day may come when we s have peace on earth on the basis of equality of op tunity for all men everywhere; but the day is when we could hope to have an enduring peace on basis of white supremacy. The colored peoples, v as we shall do well to remember, constitute two-th of the human race and who in some cases, not China and India, are now rapidly advancing tow an industrial economy such as Japan has alr achieved—the colored peoples can hardly be expe to put up much longer with the pretensions and p tices of white supremacy.

Change but a word or two in a famous quotat and you get this: "I am an Asiatic! Hath not Asiatic eyes? hath not an Asiatic hands, organs, dim sions, senses, affections, passions! . . . If you prick do we not bleed? if you tickle us, do we not lau if you poison us, do we not die? and if you wrong shall we not revenge? If we are like you in the we will resemble you in that. . . . The villainy teach us we will execute; and it shall go hard but will better the instruction."

We must steadfastly refuse the path of imperial which, no matter how promising it may appear at start, leads but to the grave—millions of graves. stead we must seek political cooperation on a wo wide scale. We must seek economic collaboration the benefit of all. We must undertake to assur every people the opportunity of self-development responsible participation in the life of the w community.

We are children of God, all of us. We are m for fellowship with God and with one another. T is our true nature and destiny, to which we must conform our social and political institutions and own lives if we are not to pass through war upon into a world so chaotic, so poverty-stricken an hopeless as to insure the appearance everywhere of all-controlling state and the disappearance everyw of free institutions.

III

Is there any ground for hope that mankind choose the way of life and not the paths of destruct I am myself convinced that there is.

It is a fact that neither racial nor religious pr dice is instinctive. Little children the world ar are entirely free of it. We are not born prejudi we "get that way" from living in a community w prejudice is rife. And this is to say that the abol of prejudice is by no means a hopeless undertal Being learned behavior and not an inherent t prejudice can be overcome. What is wrongly lea can be unlearned. Many young people who taught to look down upon persons of another col creed are coming to repudiate and deplore atti which they recognize as wholly incompatible with the teachings of Christianity and with the fin of science.

It is a fact that race prejudice is something relat new under the sun. It did not appear in the w until the African slave trade developed in the

rt of the eighteenth century. And though it was stined to spread in the nineteenth century and to ork fearful havoc in the twentieth, it equally may destined to haunt the memory of a future genera- n but as an evil dream of the night.

It is a fact that in Brazil race prejudice does not ist.

It is a fact that in Russia, where Jim Crowism in rist days was widely practiced, racial discrimination now forbidden by law and is not practiced. In Rus- people of different racial strains are finding it quite ssible to get along with one another on the basis of tual respect and active cooperation for common ds.

It is a fact that men of science, especially those gaged in research, recognize no distinction of race, tion, color or creed, but persistently and gladly co- erate in a universal quest for truth.

It is a fact that in and through the Christian church n and women out of every race and nation are ng brought into fellowship with God and with e another. True, there are individual churches in ich a poor and unlettered man would not be made feel at home, or in which fellowship, even member- p perhaps, would be denied to a person of another e or color. But the church at its best is being used God to develop a new type of man who has no judice, who thinks in world terms and has at heart good and progress of all mankind. And it is a t that this new type of man, thanks to the Christian ssionary enterprise, is now to be found in every t of the world, including New Guinea, where ive Christians recently went without food for sev- l days in order to give money for the relief of thquake victims in far-away Chile. At great world nferences, such as those held at Oxford and Madras, ristians out of every race and nation unitedly pray the God and Father of our Lord Jesus Christ and dge allegiance to his kingdom; yes, and at all times e followers of Christ are actively engaged in their eral national communities in the promotion of tual understanding and good will among men.

Underneath all these facts, and explanatory of m all, is the fact that "God was in Christ, recon- ng the world unto himself." Recognition of the herhood of God and the brotherhood of man, recog- ion of the sacredness of human personality as formed the image of God and precious in his sight, recog- ion of the possibility and glory of a human fellow- p transcending all earthly barriers—this came into tory through Jesus Christ; and this is being ad- nced in history by the action of God's Spirit on the nds and hearts of men.

The biggest fact about Joseph's tomb was that it sn't a tomb at all—it was a room for a transient. sus just stopped there a night or two on his way back glory. Herbert B. Smith.

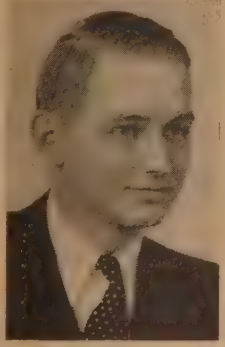
Easter is not a passport to another world; it is a ality of perception for this one.

W. P. Lemon.

God Is Stronger Than Death

By Harold L. Lunger

DEATH takes no holiday as we observe Easter today. Across the seas the four horsemen of the apocalypse are having a field day. According to ancient symbolism, on the white horse rides War, on the red horse Revolution and on the black horse Famine. Hard on the heels of these three gallops a pale horse whose rider is Death. We read in the paper almost every morning that several thousand more enemy soldiers have been killed on land or sea or in the air. We read of the bombing of more cities and the massacre of more thousands of helpless women and children. Even though these victims are our "enemies" they are just as dead as if they were our own countrymen.



Many of our sons, brothers and fathers are in the very thick of things. Often as we lie awake at night we are panic-stricken at the thought: "What if he shouldn't come back?" Every time we see a Western Union messenger at the door, the cold hand of fear clutches at our hearts. Death is on the march and on the wing. Who knows where it will strike next?

Here at home, of course, the cycle of life goes on pretty much "as usual." Babies are born, children grow up, youth are overtaken by sudden death, folk in the prime of life are stricken by fatal diseases, and elderly people find their bodies slowing down and wearing out until finally they are unable to keep pace with their spirits, and must be laid aside.

Death has been no stranger to this congregation of late. Three times in recent weeks we have met in this place to pay our tribute of love to persons actively associated with us in this church family. Several of our members have recently been called to other cities by the death of father, mother or loved one. Even as we meet here for our Easter worship this morning several of our good friends are perhaps very near the end of their earthly pilgrimage.

No, death takes no Easter holiday this year. It is very much on the job; grim, inescapable, seemingly final. One might easily conclude that "Death is king," and sink into cynicism and despair. Death is strong. But—hold! A host of witnesses declare that God is even stronger! That, after all, is what Easter means: that God is stronger than death!

I

Consider the witness of nature: "*Life* is stronger than death." This is the season of rebirth and reawakening. As we affirmed in our responsive reading: "From mountain range to sea the tides of life are flow-

ing fresh, manifold and free. In valley and on upland, by forest pathway dim, all nature lifts in chorus the resurrection hymn."

Just a few weeks ago it seemed that all was death. The beauty of last year's flowers had long since faded. The leaves had fallen, brown, withered and lifeless; many of them had already decayed. It looked as if death had triumphed. But then, within the last week, the grass has begun to turn almost imperceptibly green, the shoots of the early flowers have broken through the ground, the buds have begun to swell on shrubs and trees, and yesterday afternoon on my way home from a funeral, I saw a woman digging dandelion greens! Once again nature is offering her perennial testimony. Life is stronger than death.

The Great Gardener of the Universe has so designed things that whatever may happen, life will go on. Antoine de Saint Exupery, in his *Flight to Arras,* declares: "There is but one victory that I know is sure, and that is the victory that is lodged in the energy of the seed. Thus the lodge pole pine, which grows in the Rockies, produces a very hard seed pod which sometimes remains unbroken for thirty years. But let a forest fire sweep its mountain home and the heat of the conflagration cracks the hard pods, releases the seeds, and within a few short years a new virgin forest points its green spires skyward.

So the witness of nature is clear and convincing.

> Though war encrusts the mind,
> Though death, though darkness come,
> They cannot quell the spring,
> Nor bid the birds be dumb.
>
> Concrete and steel must bend
> Before the resurgent earth;
> Always behind death's husk
> Tremble the seeds of birth.
>
> (from Clive Sansom's "The Unfailing Spring")

The individual may die, but the species, the race will go on. Men may come, and men may go, but Man goes on forever. *Life* (God) is stronger than death.

II

To this testimony of nature, history adds its word: "The *Excellent* is stronger than death." Or, as Emerson phrases it: "What is excellent, as God lives, is permanent."

There are some things that neither death nor time can destroy. One of them is truth. You can burn the books in which a truth is set forth; you can even burn at the stake the man who first glimpses and proclaims it. But you can't destroy the *truth.* "Truth crushed to earth will rise again"—always, until men accept it and come to terms with it. Who can conceive of Newton's law of gravitation being killed—or Jesus' Sermon on the Mount?

Beauty, too, is permanent. Leonardo de Vinci painted his "Last Supper" with such poor pigments that most of the original has flaked away beyond recognition; Napoleon's troops used the chapel on whose walls it was painted as a stable, cutting a doorway right through the painting itself. But the pictu can never be destroyed; such beauty, feeling a artistry are immortal. I do not know what beca of the original manuscripts of Handel's "Messiah They may have been burned or lost long since. Y the strains of the Hallelujah Chorus still echo in t hearts of millions, and will sound from a thousa choirs besides our own this Easter morning. Beau is stronger than death.

Goodness also is immortal. No good deed done God or man is ever lost. Paul going over into Ma donia, Lincoln freeing the slaves, Grenfell going Labrador—all these have added their bit to the su total of good in the world, have set in motion creati forces which will be the heritage of generations yet come. Goodness is stronger than death, surviving t death of him who gives it birth.

So history adds its testimony that God is strong than death. "What is excellent, as God lives, is p manent." Falsehood and evil may seem for the mome to triumph; but in the long run it is beauty, tru and goodness that endure.

To my mind the most incontrovertible and objecti proof of Jesus' triumph over death is the manner which the things for which he lived have surviv and even thrived since his crucifixion. In the mo ment which Jesus started, his death was not the fi curtain. It was merely the end of scene one of the fi act. The play has gone on ever since, the plot u folding more and more with each succeeding ge eration, with his spirit and influence always evident.

There is an impressive weight of historical evide behind the insight Charles Rann Kennedy, in "T Terrible Meek," ascribes to the Roman captain w supervised the crucifixion of Jesus. Speaking to t dejected mother, he declares: "He's alive. . . . A the empires can't kill him. . . . I tell you, woma this dead son of yours, disfigured, shamed, spat up has built a kingdom this day that can never die."

A religious magazine recently carried a letter fr a navy chaplain describing an experience in t Solomon Islands. The writer had just visited a villa where he met and talked with the native minister. T islander was jet black and had a head of stiff, bus hair. The muscles of his arms and shoulders w rippling ebony. He looked the typical Hollywo conception of a cannibal. But when Alpheus glanc up with a kindly expression on his face, spoke in c tured English and generously heaped the arms of guest with gifts of fruit, the visitor realized th something profound had happened in the life of t man and his village.

In a native hut near by, Alpheus pointed to an o man lying on a grass mat. "That is our chief," said. "He is about a hundred years old. No o knows his exact age. He was a head-hunter, the on remaining one in our tribe. We are no longer hea hunters," he explained. The chaplain almost shu dered as he looked at the tattoos and disfiguri marks on the venerable warrior's body, even thou he was now an invalid and perfectly harmless.

Then the native went on to tell how fifty years a

r beloved missionary came to the island. The diffi-ies, threats and dangers he had faced among the nibals were almost unbelievable, yet he stood up ore it all in a courageous manner. By his many dnesses and his complete devotion to the natives and r needs, he finally won their hearts first to himself, n to Christ. About ten years ago the missionary , with the life of the village completely transformed an indigenous church firmly established under this ive pastor.

That is the sort of force Jesus let loose in the world. d it hasn't spent itself yet. Instead it is growing onger generation after generation. The things for ich Jesus stood were excellent, therefore permanent. story assures us that the *Excellent* (God) is stronger n death.

We too may live on in the deposit of good we leave ind us. There is an immortality of good works to ich we may all attain—if we will.

III

But is that all we can say? Is there nothing beyond immortality of one's posterity and the immortality one's good works? No. We have the witness of per-al experience that *Love* is stronger than death. Robert Ingersoll spent much of his life arguing the eality of religion and the absurdity of immortality. t when he stood at the open grave of his brother, used language which is common to all humanity: ope sees a star, and listening Love can hear the tter of a wing." So it is! "The heart hath reasons reason knows not of."

When our loved ones die, do they utterly forsake Do they leave our lives forever? Are we left quite ne? No, they do not, and we are not! The poet aks for all who have experienced bereavement when declares:

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.

Their lives are made forever mine.
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternity. (F. L. Hosmer)

Love, then, is stronger than death.

That is the way it was with the disciples and Jesus. did not drop out of their lives at death. Oh, for ew days it seemed that all was lost and there was hing left them but a great loneliness. But then, they got hold of themselves and adjusted themselves the new situation—perhaps when they got back to familiar haunts in Galilee—the disciples discovered that "still his silent ministry within their hearts had place as when on earth he talked to them and met them face to face." And they knew beyond peradventure that the essential spirit of Jesus was not dead; he was with them yet.

According to the earliest traditions embedded in the Gospels and the writings of Paul it appears that the resurrection faith of the disciples did not depend upon anything so crass as an empty tomb; it came rather from full hearts—hearts filled to overflowing with the sense of his abiding presence. They did not need to see his physical body resurrected and reanimated to know that he still lived; they knew he was alive because his spirit had never left them. That proof of the resurrection we may discover for ourselves today if we will.

Do you know Jesus as your risen Lord? Does Christ live for you and within you? This is not the question of whether (or how) you believe the Gospel stories of his appearance to the women, to John, to the disciples and to Paul. It is the question of whether he has appeared to you; whether you, yourself, know him as a living Friend—a fact of your ongoing experiences. Many do know from first-hand knowledge that Jesus still lives as an Eternal Presence. They know that *Love* (God) is stronger than death.

IV

There is an ancient story of a cynic who sought to outwit a sage. He held a tiny bird in his hand, so small that he could conceal it entirely from the other by his cupped fingers. "What have I in my hand?" he asked. The sage replied: "A bird." Then the cynic closed his fingers over the bird and with a sly smile asked, "Is it dead or alive?" Now it was his plan to trap the sage by letting the bird fly away if he answered "dead," or crush the life out of it if he said "alive." "Is it dead or alive?" he repeated, as the sage hesitated. To which the latter wisely replied: "It is as you will."

There is a sense in which the same answer can be given to the question, "Is Jesus dead or alive?" He is alive as a fact of personal experience for those who love him and really seek to know him. Is he alive for you? It is as *you* will.

He is alive as a factor in contemporary history in his resurrected body which is the church. How vital and effective he can be in the world of today and tomorrow depends in no small measure upon you who profess allegiance to him. How alive is his present body the church? It is as *you* will.

There is another question which we may well face today. One hundred years from now, will you be dead or alive? Again it is as *you* will. You will live on if you are living now the kind of life that has the qualities of eternity in it, if you cultivate now the excellencies that must endure and make a lasting contribution—however small—to the good of mankind, if you devote yourself now to the well-being of others so that you cannot help living on in their affections—and not in *their* affections only, but in the heart of God himself. For the Christian dares to believe that if a man can live on in the love of his friends to the end of

their days, he may also live on in the love of God throughout eternity.

But let us always remember this: Immortality is not something to be improvised at death. Rather it is the slow accumulation of the years. It is the product of a life lived after the pattern of Jesus Christ.

The Stranger at Your Door

By Clarence E. Macartney

Behold, I stand at the door and knock. Revelation 3:20.

I WENT half way around the world to get to Laodicea, and after I got there I was not sure that I was there, so complete were its ruins. From the Isle of Patmos, where John had his vision and wrote the "letters to the seven churches," Ephesus, to which the first letter was addressed, is the nearest, and Laodicea the farthest away. It is interesting to note that the order of the letters follows the distance the seven cities were from Patmos. If one set out to visit these seven churches from Patmos, that is the order in which one would travel.

To get to Laodicea one starts from the Turkish city of Izmir, the ancient Smyrna, and passing the site of the martyrdom of Polycarp, who, when asked to renounce Christ, answered, "Eighty and seven years I have served my Lord and he has never forsaken me," ascends to the great Anatolian plain. Crossing the broad valley of the Hermus river, strewn with the wrecks of empires, skirting Sardis, and passing through Philadelphia, and over the Taurus mountains into the valley of the Meander, and then the Lycus river, where, not far apart, are Hierapolis, the famous health resort, and mentioned by Paul in his Letter to the Colossians, Colossae, the home of Philemon and the runaway slave Onesimus, and to which Paul addressed a letter. In the gray light of the early morning, all that one could see of Laodicea was the broken arch of an ancient bridge and a litter of stones along the ridge. History has spewed Laodicea out of its mouth! Yet it was once a proud and rich and powerful city.

A 'LUKEWARM' CHURCH REBUKED

In this city of Laodicea there was a Christian church. Who the founder of it was we do not know. Paul himself may have been there, for when he speaks in the Letter to the Colossians about his concern for them at Laodicea and for as "many as have not seen my face in the flesh," that does not necessarily mean that he was never there. But by whomever founded, a church had arisen in this important city, and to church the last of the letters is addressed. It is most severe of all the letters. Although other chur also were censured, there was always some good th which Christ had found and mentioned in them. says to each one of the churches, "I know thy wor To Ephesus: "I know thy works; thy labor and patience." To Smyrna: "I know thy works; thy tr lation and poverty." To Pergamos: "I know works, that thou hast not denied my faith." Thyatira: "I know thy works; thy charity, serv faith and patience." To Sardis: "I know thy wo Thou hast a few names which have not defiled t garments." To Philadelphia: "I know thy wo Thou hast kept my word and hast not denied name."

But to this church at Laodicea he says: "I kn thy works. Thou art neither hot nor cold. Bec thou art lukewarm, and neither hot nor cold, I spew thee out of my mouth." The church ther denounced as boasting of its riches, whereas it is po as thinking it can see, whereas it is blind; as think it is clothed in fine raiment, whereas it is naked. W a description that is of the sinner's mind and sinner's heart! It is not until the Holy Spirit done its work in his heart that he sees how blind poor and naked and wretched he is.

Nevertheless, it is to this church in which no g work is found, and which is so severely denounced, Christ speaks the most beautiful promise in all t several letters, the promise which has inspired hy and sermons and music and paintings: "Behold, I st at the door and knock. If any man hear my v and open the door, I will come unto him and will with me and he with me."

WHO IS IT THAT KNOCKS?

The one who stands knocking is the Lord J Christ. In the beginning of the letter to this ch Christ says that he is the Amen, the faithful and witness, the beginning of the creation of God. The who knocks is the one whose name is called Won ful, Counsellor, the Mighty God, the Everlas Father, the Prince of Peace, of the increase of wh government there shall be no end. He is the one u whom all power has been given in heaven and earth; the one whom John saw standing in the m of the seven golden candlesticks with the seven s in his hand; the one before whom every creature wh is in heaven and on earth and under the earth, such as are in the sea, fall down and worship; one whose name is above every name; the one v mounted on the white horse, leads the armies of hea to victory over Satan; the one who is the Alpha Omega, King of the Ages. Yet there he stands, lov patient, knocking at the door of a sinner's heart!

This, I should say, is the most wonderful thing in Apocalypse. Not the river of water of life; not great white throne with the rainbow round about not the walls of the New Jerusalem with its four tions of precious stones, and its gates of pearl; not the sea of glass mingled with fire; but Jesus Ch

Prince of Heaven, the Son of God, the King of the
es, knocking at the door of a sinner's heart.
Very often we put it the other way. We speak of
n knocking at the door of heaven. We describe
n as seeking after God. But here we have God
cking after man, Christ waiting at the door of man's
rt; for the Son of man is come to seek and to save
lost. And what is pictured here is true of every
l. Christ stands at the door of your heart. Who
we that he should wait at our door? Amazing
descension! Love so amazing, so divine! "For
ein is love, not that we love God"—for until he
ed us, we never did that—"but that God loved
and sent his son to be the propitiation of our sins."

HOW DOES CHRIST KNOCK?

Christ knocks on the door of our heart in all the cir-
nstances and providences of life. In success, in fail-
, in strength and weakness, in happiness and sorrow,
hope and despair, in society and in solitude, in
church and in the Bible, in the still, small voice
conscience, in all the fluctuations of the stream of
's experiences, in every longing for a better life,
moments of contrition and regret, in moments of dis-
isfaction with self, in deliverance from danger, in
the events of life, Christ is knocking on the door
our heart and asking for admission.

He patiently waits and patiently knocks, yet he
ver forces his way into our heart. What he says
"If any man hear my voice, and open unto me, I
ll come in unto him." This is in contrast with
ier things that enter into the house of our soul.
man may bolt and bar his door and close his window
ainst sickness, sorrow, fear, pain, care and death, but
spite of all, and against his will, they enter in and
e possession. But not so Christ. Before he enters
u must open the door to him.

WHAT IS THE REWARD OF OPENING UNTO HIM?

But before we speak of the reward, a word about the
il and loss of refusing to let him in. That, in the
d, means the loss of his friendship, loss of his com-
nionship, loss of his fellowship. Christina Rossetti
s a poem in which she imagines a man, embittered
ainst the world, shutting himself up in his house
d grimly resolving that never again will he admit
end or stranger. But all through the night he hears
e knocking on his door, and a voice pleading with
n to let him in; and all through the night he refuses
admit him and tells him to be gone. At length, as
e night wore to the morning, the sound of the knock-
g ceased, and the pleading, gentle voice was heard
longer. Then the man opened his door, and lo,
his door there were the marks of blood where a
erced hand had been knocking; and lo, on the grass,
ere were the marks of blood where pierced feet had
en standing!

It is by the act of faith that we open the door to
rist. That is all he meant when he said, "If any
n hear my voice and open unto me." To open
to Christ is to ask him to come in and take charge
your life, your business, and your friendships.

The reward of opening to him is described in what he says here: "I will come in unto him and will sup with him and he with me." That means his fellowship, that we share his life. Other guests have entered the house of our soul, such as sorrow and fear and hate and anger and passion, but they came only to hurt and to injure and to stain. But Christ comes to bless, to bestow "the blessing that maketh rich and addeth no sorrow thereto." This is the glorious possibility of our life, of human nature, that Christ can enter into it and actually dwell in our hearts. That is the grand possibility that St. Paul had in mind when he prayed for the Ephesian Christians, that "Christ may dwell in your hearts through faith." Do you want that Guest? Is anyone here today keeping him out?

THE MOMENT OF DESTINY

The greatest sermon ever preached on this text is Holman Hunt's painting, "The Light of the World." There are two originals of this masterpiece. One in Keble College, Oxford, and the other on a column in St. Paul's Cathedral. No one can look upon it without being moved. What you see is a door with rusty hinges, barred and closed, and all about the door rank grass and weeds and overgrown bushes, to indicate the ruin of the soul. The suppliant Savior is clad in the white robe of the prophet and wears the breastplate of the priest, and on his head is the crown of the King—only it is a crown of thorns. In his left hand he holds a lantern. The light from the lantern, which shows the lower part of the door, and the rank weeds and grass about it, is the fiercely burning light of conscience. But the other light is the light which shines from the Savior's face, the light of hope and forgiveness. The right hand is lifted and is knocking on the panel of the door, while the head is slightly inclined toward the door, as if the one who knocks were eagerly and wistfully listening to hear if there will be a response to his knocking.

There you have summed up the approach of God through the Holy Spirit and through Jesus Christ to our souls. It is the moment of destiny; it is the last appeal of love and mercy; and looking upon it, one cannot help asking, "Will he get in?"

Perhaps, if one of the archangels were here this morning, he might be able to see and paint a scene just like that: the Savior of men standing at the long closed door of some heart and life, knocking gently, but persistently, speaking gently yet earnestly, "If any man hear my voice and open unto me, I will come in unto him and will sup with him and he with me."

Will you let Him in?

WHEN men have declared that the church was on its death bed, there have always been glorious resurrections. J. D. JONES.

CAUGHT up by the Easter hallelujah, we see a new morning dawn. Tomorrow is secure, and today can be filled with the adventure of Christian living.
ROBERT M. BARTLETT.

Overcoming Our Troubles

By Randolph Crump Miller

IT WOULD BE a sorry world if no one had any troubles. Doctors would have no patients; lawyers would have no cases; clergymen would have no personal counseling (and probably no congregations); plumbers would have no work; fire engines would rust; police would be fired; and most of us would be starved for conversation. But what is worse, none of us would have any troubles to overcome and thus would cease to grow. Life would contain no challenges; there would be no tensions in living—no zest—no flavor.

Of course, this only applies to a "tolerable amount" of trouble. When it gets burdensome, when it begins to break our morale, when it becomes definitely evil, then we begin to face a real problem. Don't let trouble get you down. We need to recall the words of the old Negro spiritual: "I'm gonna tell God all of my troubles."

It has been said that life is just one thing after another. But if life is all conflict, all struggle, all survival of the fittest, then many will be caught in the quicksands of error and the mire of sin—and salvation will cease to be either a promise or a hope.

The fact is, most troubles can be overcome. Most troubles become unbearable only as we fail to face them, as we worry and become anxious about them and therefore magnify them, as we do not see clearly how to become reconciled to them, and as we fail to use the resources which come from God to transcend them.

I

The first thing to do with any difficulty is to face it. Sometimes the facing of it makes it clear to us what is really involved.

The story is told of Abraham Lincoln that one day he was walking down the street with his two boys, both of whom were crying lustily. When asked what was the matter with them, he answered: "Just what's the matter with the whole world. I've got three walnuts and each wants two."

Facing the problem squarely reduces it to its own dimensions, and thus it does not grow in our minds, does not fester human relations, and sometimes it clears itself without further effort. In some instances, to know the problem is to know the answer.

Another Lincoln story is well known. Secretary Stanton was angry with one of his officers. "I believe I'll sit down and give him a piece of my mind.

"Do so," said Lincoln. "Write him now while you have it in your mind. Make it sharp. Cut him all up."

Stanton did not need any further encouragement. It was a scathing letter which he read to the President. "That's right," said Lincoln, "that's a good one."

"By whom can I send it?" asked Stanton.

"Send it!" replied Lincoln. "Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that was necessary. Tear it up. You never want to send such letters. I never do."

The important thing is that Stanton's thoughts were not repressed, not pushed back into the subconscious where they would pop up again. He expressed them, got them out of his system, and then he could forget all about them. How often our human relations could be smoothed by such a method!

But that is only one way of facing a problem. Our troubles are frequently real. If a person thinks he is sick and harbors it, he may become sick; but if he sees a doctor and finds out what the trouble is, he can take steps to overcome his difficulties. Financial troubles always need to be faced and worked through. Defects of character never correct themselves without effort.

> He who would valiant be
> 'Gainst all disaster,
> Let him in constancy
> Follow the Master.
> There's no discouragement
> Shall make him once relent
> His first avowed intent
> To be a pilgrim.

II

The second factor in overcoming our trouble is to banish anxiety. Jesus said, "Be not anxious about the morrow." (He never said, "Take no thought"—an error of the King James translation—but "Be not anxious.")

It is anxiety, worry, and the uncertainty and insecurity which are associated with them, that magnify our troubles. Fear-complexes make life miserable for many. In the following list, from William James' *Varieties of Religious Experience,* note how many common phobias appear:

"There is a long line of particular fears and trouble-bearing expectations, such, for example, as ideas associated with certain articles of food, the dread of the east wind, the terrors of hot weather, the fear of catching cold if one sits in a draught, the coming of hay-fever upon the 14th of August. . . . Yet this is not all. This vast array is swelled by innumerable volunteers from daily life—the fear of accident, the possibility of calamity, the loss of property, the chance of robbery, of fire, or the outbreak of war. And it is not deemed sufficient to fear for ourselves. When a friend is taken ill, we must forthwith fear the worst and apprehend death." There is "an ocean of morbidity."

Such fears are normal, but they are *not Christian.* Christianity is a means for overcoming fear. Its basis is "fear not." Christianity banishes fear, and thus makes it possible for us to overcome troubles.

> Fear not, I am with thee; O be not dismayed!
> For I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee
to stand,
Upheld by my righteous, omnipotent hand.

Let not fears your course impede,
Great your strength, if great your need.

III

The third thing we can do is to become reconciled our troubles. We must never resign ourselves; to ve up hope is to admit defeat. But victory can come spite of troubles. We can become reconciled.

Reconciliation means to be restored to harmony, to pacified, to be adjusted, to make friendly. Humor is cessary for this kind of perspective. Junius Brutus ooth, the actor, had a broken nose. "You're such a nderful actor, Mr. Booth," said a gushing lady, "but be perfectly frank with you, I can't get over your se."

"Can't get over my nose? Of course not, the bridge gone."

Getting along with people demands this kind of conciliation. Abraham Lincoln had a broken down rse, and he rode over to see his uncle, who was arreling with his neighbor of fifteen years' stand-g. "Well, now, Uncle Tommy," said old Abe, "you e this horse of mine? He isn't as good a horse as I uld straddle, and I sometimes get out of patience with n, but I know his faults. He does fairly well as rses go, and it might take me a long time to get used some other horse's faults. For all horses have faults. ou and Uncle Jimmy must put up with each other as do with my horse."

Substitute "wife" for "horse," or "husband" or riend" or "neighbor," and we have the secret of tting along with people.

We can also become reconciled to our own weak-sses. The strangest thing about the Christian reli-on is that it can take weak people and make them strong. As they become reconciled to their troubles and weaknesses, and put themselves in the service of God, they transcend those weaknesses and become strong.

Paul writes: "So I am perfectly willing to boast of all my weakness, so that the strength of Christ may shelter me. That is why I am pleased with weaknesses, insults, hardships, persecutions and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong." (Goodspeed translation.) Paul is talking about a bitter physical affliction, a thorn in the flesh, which may have been epilepsy or malaria, which had not been removed even though Paul had prayed three times about it. He knew that God could use his affliction for better purposes.

IV

We overcome our troubles, sometimes by accepting them, sometimes by defeating them—*but always by transcending them.*

A story is told of a little girl who was taken to see Lincoln. She had heard that Lincoln was ugly. He took her on his knee and chatted in his merry way; and she turned to her father and said: "O Daddy! He isn't ugly at all; he's just beautiful!"

Such transcending of difficulties demands greatness of soul. We see it in such a man as Lincoln. One of the best known stories about Lincoln concerns the time a woman complained when he spoke kindly about some Confederate soldiers, asking him how he could do this when he wanted to destroy them. "Do I not destroy my enemies when I make them my friends?"

The means for transcending our difficulties come from faith in God. Man, unaided, always ends up in a mire. The psalmist puts it this way: "O what great troubles and adversities hast thou showed me! and yet thou didst turn and refresh me; yea, and brought me from the deep of the earth again." (Psalms 71:19.)

The unknown prophet of the exile taught thus: "Who is among you that feareth the Lord, that obey-

A Pastoral Prayer

By Howard W. King

MERCIFUL FATHER, who dost mark with pitying eye the misery of those who err and ray from Thy ways, we come boldly unto the throne grace that we may obtain mercy and find grace help in time of need. Mindful of Thy forgiving ve, we would be more responsive to Thy still small ice. The touch of Thy Spirit upon our hearts makes sure that only Thou canst fulfill the deepest long-gs of our souls.

We pray that in all the life and service of the urch Christ may be supreme. Enlarge our vision Thy glory, increase our faith in the possibilities achievement, and lay upon our hearts the challenge the eternal Christ to extend Thy Kingdom into ery province of human life all over the world.

Upon those who are sick, we beseech Thee to bestow Thy healing power. To those who sigh for the touch of a vanished hand, give comfort and strength. Be Thou the Companion of the lonely, the Refuge of the discouraged, the distressed, the defeated.

We bring before Thee our loved ones—those who are far away and those who are near; and we pray that they as well as we may realize that not one of Thy children can ever drift beyond Thy love and care. As we walk amid the shadows of this dark and tragic world, lift up the light of Thy countenance upon us and give us peace.

O God, the source of all power and all hope, lead us to complete moral and spiritual victory—to that golden era when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. In the name of the conquering Christ we pray. Amen.

eth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Yahweh, and rely upon his God." (Isa. 50:10.)

One of the most helpful of New Testament passages is this: "Come unto me, all of you who toil and are burdened, who labor and are heavy laden, who travail, and I will give you rest, I will refresh you. Let my yoke be upon you, and learn from me, for I am gentle and humble-minded, and your hearts will find rest. For the yoke I offer you is a kindly one, and the load I ask you to bear is light."

Only as we discover the nearness of God, as promised by Christ, is there a way out of our troubles. The peace of God comes to those who have faith in him and our troubles are seen in a new light. This is true in war and peace, among the military and the civilians for young and old alike. We still need to overcome real difficulties, and this strength comes from God. We still need to become reconciled, and this also is God's work. But above all, in facing life, we need to banish our fears, and this only can be done through our real deep-seated faith in a loving and self-giving God.

Some Things Cannot Be Borrowed

A Sermon for Children by Virgil E. Foster

HERE is an Eversharp pencil. When the lead wears down you turn the tip and the lead is forced out. If, by mistake, you turn too far, turn the tip the other way and draw the lead back.

Suppose that this pencil were yours and you were about to take a written examination in school, when you discovered that you had used all the lead. There you were with an examination to write and no lead in your pencil. What would you do?

You might try to borrow a pencil. But suppose that no one in the room had an extra pencil. Then you might try to borrow a piece of lead. But this pencil requires square lead; and suppose that all other pencils used in the room required round lead, I'm afraid that you would not do very well in that examination.

Here is a little flashlight which I sometimes carry in my pocket. It is very handy for finding keyholes in the dark. And it also helps me find my collar button when it rolls under the dresser.

Now suppose that you are a Boy Scout or Girl Scout and you have gone on an overnight hike. You have taken your flashlight. It is a handsome, streamlined, highly colored flashlight. But just as the darkness of night settles down you discover that your batteries are worn out. A Scout's motto is "Be Prepared," but you forgot to test your batteries before coming, or buy extras. What would you do? Naturally you would try to borrow batteries from some other Scout. But suppose that everyone else had good strong batteries and had brought no extras. I'm afraid you would have to stumble through the darkness as best you could.

NO LAMPS FOR THE WEDDING FEAST

In the twenty-fifth chapter of Matthew is recorded a story which Jesus told of ten young women who were on the way to a wedding feast. A wedding feast is quite an occasion and no one who is invited wishes to miss it. Each of the ten young women carried an oil lamp—for in those days there were no flashlights.

Five of them were wise and had filled their lamps with oil. The other five were foolish and had neglected to fill theirs—just as we sometimes neglect to check the lead in our pencils and the batteries in our flashlights. The five wise young women were able to go on to the wedding feast and have a good time but the five who had neglected their lamps had to run back to a store to try to buy oil. By the time they got back the doors to the feast were closed and they were not permitted to enter.

Of course, all of these stories might have come out differently. You might be fortunate enough to be able to borrow lead for your pencil and write the examination and get a grade of 100 per cent. You might be lucky enough to find a Scout with extra batteries to lend you. The foolish young women in Jesus' story might have been able to borrow oil and join the marriage feast.

YOU CAN'T BORROW CHARACTER!

But there is one very important thing which you cannot borrow. And this is why Jesus told the story about the women with the lamps. If you haven't character of your own (and character, you know, means what you really are—good thoughts, high ideals, kind deeds); no one can lend it to you, however much he might wish to help you, Christian character is a battery you cannot borrow from anyone else. At examination time you may be able to borrow lead, but you cannot borrow character. On a Scout hike you may be able to borrow a battery but remember, you cannot borrow character.

At the end of Jesus' life, when he was turning over his work to his disciples and to you and me, he said that we should tell people all over the world about his teachings. The only way we can make people believe in those teachings is to live them in our own lives. Christian character in us is the thing which will make people believe in Jesus' teachings. That Christian character is a thing we cannot borrow from someone else.

This is Easter Sunday, when we are remembering especially those last instructions which Jesus gave us. It is a day when we are renewing our determination to do what he asked us to do.

Do you have lead in your pencil? Do you have a good battery in your flashlight? Oil in your lamps? Do you have within you a good sound Christian character?

Sermon Outlines *from* PULPIT Readers

he Primacy of the Cross

Text: There they crucified him. uke 23:33.

I. Introduction—In his book, *A ain Man Looks at the Cross,* Dr. eslie Weatherhead tells of a remark friend made to him when she saw e title of his book: "The trouble that the plain man does *not* look the cross, and cannot be made to so." True—and more's the pity. or one can never know Jesus until sees him on the cross. Consider: e death of Christ is mentioned 175 nes in the New Testament. Surely e cross was primary in early Chris- n thought. It was the center of e mystery of Christ. It is today our ost significant symbol. Now, get- ig away from the terms of the eologians — "redemption, "atone- ent," "justification," "propitiation" let us consider the cross as it has eaning for the "plain man."

II. Body of Sermon—(1) The oss means the slaying of the ideal. ciety slew the best man it has ever own. Before we blame the slayers Christ, let us ask, "Why do we day kill—or refuse to accept—the st we know?" Your life dream, ur ideal. Says one, "Earth knows tragedy like the death of the soul's eal." A minister's son went to e university to prepare himself for cial service. But later he said to s father that he had decided to enter e ministry. "Why?" asked his ther. Replied the son: "I have en contented to be the Good Sa- aritan up to now, contented to feed d heal the unfortunate man; but w I want to do something about e robbers." "Son, that's ideal," said e father. And it was. Imagine iat the world would be like if we ere always true to our ideal!

(2) The cross puts new meaning to "vicarious sacrifice." Few of know little about sacrifice. Some —today. A mother in one of my rmer parishes lost three sons on ttlefields—two in the last war, one this. This mother knows what carious suffering means. And the ldiers themselves. Hear this from letter written to his pastor by a ldier after he had gone to a hos- tal for a second time: "I will be ad to get up front again, for I ow they need all the help they n get and I don't want to slacken my part. . . . While up there I ve learned to pray."

(3) The cross reveals that there is easy way upward. Just before sus went to the cross, he prayed, et this cup pass." But only for moment—he would not seek the easy way. I have felt that the cross is out of place dangling from the watch chains of men who know nothing of the hard way. The church often seeks the easy way, some easy method of winning success and popularity—skillful organization, high powered promotion. In vain all such superficial methods. "No Calvary, no Savior; no cross, no resurrection; no resurrection, no hope!" No, in religion, as in geometry, there is no royal road.

(4) The cross reveals the heart of God. If Jesus died to redeem man, he also revealed God on the same cross. Calvary gave God a chance to say what he had long wanted to say—that man is the object of his redeeming power and that there is no length to which he would not go to save him. And that revelation will not down. George Tyrrell said: "Again and again I have been tempted to give up the struggle, but always the figure of the Strange Man on the cross sends me back to my task again." That could be said today by many mothers whose hours are consumed in care for their children, and by fathers who are worked almost to exhaustion that their children may have a chance at the good things of life. They can't quit any more than "Our Father" could quit on Calvary.

III. Conclusion—All this, and much more, the cross means to me—and to you. Jesus was not primarily a religious teacher, a great philanthropist, an ethical example: he was first and foremost the world's Savior. Many sermons have been preached, and books written, about the "Seven Last Words." But to me the greatest eloquence of the cross is in what Jesus did not say. He said not one word of self-pity, not one word of railing at his enemies. Surely he "died like a God." Yes, the cross singles me out and challenges me as it did the African convert who said, "The cross of Christ condemns me to be a saint." —*(Harry L. Ice, Professor of Ministerial Training, Bethany College, Bethany, W. Va.)*

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

TWO-YEAR REVIEW

Begun a bit more than two years ago, this department has had widespread cooperation and many contributions, calling attention to infelicities of speech or manner on the part of public speakers. Some words and phrases have been mentioned repeatedly by our readers. It may be well to review some of the more common errors in this issue.

Saith is not say-eth but *SETH.*

Conversion, having no "z" sound, is *con-VER-shun.*

Adult and *address* have final accents: *a-DULT, a-DRES.*

In *often* the "t" is silent—*OF'N.*

Interesting is not IN-trist-ing or in-ter-REST-ing, but *IN-ter-est-ing.*

Just has no "e" or "i" and there is a final "t." *JUST.*

Great is not to be called gret but *GRAYT.*

The double negative—"cannot but feel" or "cannot help but feel"—is to be avoided, saying instead, *"can but feel,"* or *"cannot help feeling."*

Israel has three syllables: *IZ-ray-el. Probably* has three: *PROB-a-bly.*

Sacrifice is not SAK-ri-fiss, but *SAK-ri-fise* or *-fize* (long "i").

Idea has three syllables, accent on the second: *eye-DEE-uh.*

Err is not ear, but *UR.*

Data and *status* have long vowels in the accented syllables: *DAY-tuh; STAY-tus.*

An Abominable Speech Atrocity—The Misuse of "The Reverend"

Instead of repeating what has been stressed here frequently, the contribution of a West Virginia woman will be quoted:

"So many of our papers use the adjective 'reverend' as if it were a title. Even some of our devotional literature does this. Every time I see or hear it I feel irritated, as I was always taught that it was in very poor taste to say, 'Reverend Jones.' We even hear it in our pulpits. Ministers in some instances call themselves 'reverend,' as in giving a return address. Our preachers are slipping on a number of small things which an educated congregation expects them to know; often they are too careless with pronunciation, grammar, and the service to let the congregation feel relaxed, inspired and uplifted when it is over."

Contributions for possible use in this column should be sent to

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God Made His Son a Minister

By Roy Ewing Vale

Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:45.

I have appeared unto thee for this purpose, to make thee a minister and a witness. Acts 26:16.

LET it be understood at once that a man does not choose the ministry—it chooses him. Our Lord Jesus said to St. Paul: "I have appeared unto thee for this purpose, to make thee a minister and a witness." Elsewhere, St. Paul is called "a chosen vessel unto Christ." It is written by a modern author that God had only one Son, and he made him a minister.

Every minister knows what it is to wrestle within his own spirit concerning the call to preach. Many men have made their decisions in agony. No man, I believe, who has been touched and called by the Spirit of God into the holy ministry can ever regret that he has accepted the call. Not every man is called to preach, but when the Holy Spirit gives intimation of that call within a young person's heart, youth and parents should not resist the call but rather give humble thanks.

But what is it to come into the ministry of our Lord Jesus Christ? In the New Testament, the ministry is spoken of by nine different Greek words. All of them indicate some form of service. The ministry is not meant to exalt a man above his fellows. Rather it is meant to make him the humble servant of men in the name of One who washed his disciples' feet.

● *Laymen as Gospel Proclaimers*

Let us recognize that there are many noble occupations. Without naming an extensive list, we mention a wide variety of those whose services are exceedingly precious to mankind: Builders, research workers, writers, physicians and nurses, teachers, statesmen, telephone operators, business men and women, mothers; and many others could be added. Every one of these will do better service and be far more worth while in the world if life is glorified by the gospel. A teacher is a far better teacher if the Lord Christ be with her. A statesman is a far better statesman if he go in the power of the Spirit.

As a matter of fact, those whom we call lay people have frequently been mighty proclaimers of the gospel. We are told in the eighth chapter of Acts the story of a great persecution which scattered abroad the believers who were in Jerusalem. All those believers except the apostles were scattered in various directions. We are furthermore told, however, that everywhere they went they told the story of the gospel. They were preachers in deed and in truth. They were of that gallant number concerning whom it repeatedly has been said that the gospel made its way in the early days because the Christian believers outthought, outlived and outdied the pagan vorld.

But from the beginning there were those especially called and set apart

Roy Ewing Vale

to the ministry of the Word. Even as it is written: "How shall they hear without a preacher? and how shall they preach except they be sent?" Who shall be preaching in this great church fifty years from now? Who shall be preaching half a century hence in the churches from which many of you have come? Who shall be doing the work of missions on the home and the foreign fields? Who shall be carrying forward the full-time service of the cross?

There was a day when in Scotland the prayer in every believing home was that one of the sons might be called into the ministry. Is it not time for that prayer to be revived here in America?

● *Why Enter the Ministry?*

But after all, why should a man go into the ministry? He deals only with words. He speaks to a goodly congregation on Sunday morning, to lesser gatherings upon other occasions and frequently to individuals. In addition to speaking, he listens much to words, for there are many who wish to open their hearts in some fashion and pour out their hopes and interests to him. If he be wise he listens, even though the recital sometimes be wearisome; for thus he learns.

It still remains that the minister deals only with words. Consider, however, how words tie life together. From the days of the Garden of Eden to the wedding days in June of this year, the three words "I love you" have been binding hearts and lives together.

Our Lord Jesus is called by many names, such as: Carpenter, Physician, Teacher, Savior, Redeemer, Shepherd, Elder Brother, Master, Morning Star, Lamb of God; in the profound thinking of St. John, he is called "The Word." "In the beginning was the Word, and the Word was with God, and the Word was God." And by that Living Word, Almighty God ties our hearts to his.

You will remember the lines of Gilbert Chesterton:

"A word came forth in Galilee, a word like to a star;
It climbed and rang and blessed and burnt wherever brave hearts are;
A word of sudden sacred hope, of trial and increase,
Of wrath and pity fused in fire, and passion kissing peace.
A star that o'er the citied world beckoned, a sword of flame;
A star with myriad thunders tongued: a mighty word there came."

But let us suppose that a young man accepts that inward prompting of the Holy Spirit which would make him a preacher of Jesus Christ. What can he expect as the outcome of his ministry? There are certain results to which the long history of the church and to which personal Christian experience will bear testimony.

● *'Streams in the Desert*

First: *The ministry of the Word brings streams in the desert.*

Life for many is nothing better than a desert. The heavens are brass and the earth is iron. Desolation and loneliness fill the air. Over and over we find record that the coming of our Lord Jesus through his ambassadors has been like the streams in the desert that have made it blossom as the rose. We recall the famous story of the Ethiopian eunuch, re

rded in the eighth chapter of Acts. :re was a man who, in spite of high terial position, was lonely and in ritual need. But when Philip me and preached unto him Jesus :re came a stream into his desert d life became a garden.

Some time ago, in the noted First resbyterian Church of Greenville, uth Carolina, there was found after e people had gone home from wor- ip a prayer, written in a masculine nd and left in one of the pews. his was the prayer:

"Our Father in Heaven, I come to ou in humility, asking forgiveness r all my sins and all my faults. e pleased to grant, I pray Thee, hat I am about to ask of Thee:

"Please, God above, cause this ter- ble conflict to end soon; hasten the ıy when we can once again live in :ace, happiness and harmony with ır brothers the world over.

"Bless my wife, and keep her safe om all harm and evil; bless Iother, and make her well again; ess Dad, and keep and protect him; ıd bless all the earth's inhabitants.

"Father in Heaven, I know I am ot worthy of Thee—but please help e to be a *man*. Grant me the wis- om and the courage and the strength need, not only for the time I am a ldier but for all the days to come.

"Bless this church I am in today; less the minister and all persons nnected in the work of it. I know one here, but I feel at home be- use it is the House of God.

"I ask this in the name of Jesus hrist, who gave his life so that we ight have life eternal. Amen."

Who will say that this soldier had ot found streams in the desert?

● *'A Sword in the Spirit'*

Second: *The ministry of the Word rings a sword in the spirit.*

In Hebrews 4:12 we find these ords: "For the word of God is uick, and powerful, and sharper than ny two-edged sword, piercing even the dividing asunder of soul and pirit, and of the joints and marrow, nd is a discerner of the thoughts nd intents of the heart."

What can such language mean, ex- ept that the preaching of the Word, hen honestly done, has a penetrating uality which makes it a sword in ie spirit to cut away the false from ie true?

The famous Scottish preacher, Dr. lexander Whyte, one day turned to ie doorway of the chancel and dramatic fashion invited Martin uther to come into his pulpit, and speak to the people concerning the ords, "Where sin abounded, grace id much more abound." (Romans :20) And through the lips of Alex- nder Whyte, Martin Luther spoke ith unction on the glory of the Grace of Christ. Then Dr. Whyte turned and said: "Martin Luther, we thank you. You have spoken to the people concerning grace, but I will talk to them regarding sin. For when I look into the heart of Alexander Whyte I know what sin is and what sin can do."

The ministry of the Word brings a sword in the spirit.

● *'Light in the Darkness'*

Third: *The ministry of the Word brings light in the darkness.*

How many there are who walk in an uncertain way! How many there are whose footsteps approach the valley of the shadow! How many there are over whose hearts the blackness of bereavement has fallen!

Well, ours is not the first generation which has walked under darkened heavens, nor will it be the last. But thanks be to God that we are not left without light.

When Robert Browning died, among those at the funeral service was one of his greatest friends, Sir Edward Burne-Jones; and afterwards Burne-Jones wrote that the funeral service was far too somber, as he felt, to express the glory that was in the life of his friend, and he said: "I would have given something for a banner or two, and much would I have given if a chorister had come out of the triforium and rent the air with a trumpet."

One wonders if this was not an echo of John Bunyan, who said concerning one of his faithful pilgrims that when he crossed over, all the trumpets sounded for him on the other side.

And all this means light in the darkness.

● *Life's Highest Privilege*

What a privilege, then, to be a preacher of our Lord Jesus Christ! What a privilege in any fashion and in any service to maintain his Word as a living reality in the midst of humanity! It gives streams in the desert; it gives a sword in the spirit; it gives light in the darkness.

Do you recall that beautiful story by Ian MacLaren which tells of a young minister preparing to preach his first sermon in the kirk to which he had been called? He prepared what he considered a most scholarly discourse, one that was philosophical and erudite, but far removed from the living needs of his people. Then, suddenly, he was reminded of the farewell words of his mother, who had dedicated him to the ministry and who years before had died, saying to him before she went: "Laddie, when ye stand in yir ain pulpit, dinna forget to speak a gude word for Jesus Christ." And when he remembered those words, that young man threw into the fire his learned manuscript and turned again to search the gospel, and when he preached the people saw the Lord. So may it be in all the dear churches which we love and serve in the name of our blessed Lord.

The True Need

By Thomas Curtis Clark

I DO NOT wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

Oh, teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!

From *1000 Quotable Poems.* Used by permission of the publishers, Willett, Clark & Company.

• WHO'S WHO in THIS ISSUE •

*FORMERLY high commissioner to the Philip*pines, FRANCIS B. SAYRE is at present diplomatic adviser to Gov. Herbert H. Lehman, director-general of the United Nations Relief and Rehabilitation Administration. The address published in this issue was recently delivered before the Chicago Sunday Evening Club.

Last July Rev. C. WESLEY ISRAEL *went from* Cuyler Avenue Methodist Church, Oak Park, Ill., to become pastor of First Methodist Church in Elgin, Ill. While in Oak Park he was for a year president of the Chicago Methodist ministers' association and for three years was youth director for the Rock River conference. He received his later education at Northwestern University, Garrett Biblical Institute and the Chicago Theological Seminary.

More than a quarter-century ago Rev. ERNEST FREMONT TITTLE became minister of First Methodist Church, Evanston, Ill. His prophetic ministry has made his church probably the most influential in American Methodist life and one of the outstanding in any denomination.

Having received his theological training at Yale Divinity School, Rev. HAROLD L. LUNGER became minister of the Austin Boulevard Christian Church, Chicago about five years ago. He has been president of th Disciples Peace Fellowship and is a member of the Com mission on World Order of the Disciples of Christ.

Rev. CLARENCE E. MACARTNEY *has ministered a* First Presbyterian Church, Pittsburgh, Pa., since 192 Since 1917 he has been writing and publishing books among his more recent volumes are *Greatest Men of th Bible, Six Kings of the American Pulpit, The Lord' Prayer* and *Great Interviews of Jesus.*

Rev. RANDOLPH CRUMP MILLER *is assistant profes* sor of philosophy of religion and Christian education i the Church Divinity School of the Pacific, Berkeley, an vicar of St. Alban's Episcopal Church, Albany, Calif.

Rev. HOWARD W. KING *is minister of the Firs* Christian Church in Philadelphia.

Rev. ROY EWING VALE *is minister of the Taber* nacle Presbyterian Church, Indianapolis, Ind., and moder ator of the Presbyterian Church in the U. S. A. D Vale's contribution to this issue is an address (in part delivered at the Fourth Presbyterian Church, Chicago

Rev. VIRGIL E. FOSTER *is associate minister o* the Second Congregational Church, West Newton, Mas

TITLES AND TEXTS

What Pulpit Readers are Preaching About

HAROLD BLAKE WALKER, First Presbyterian, Oklahoma City, Okla. "Faith for Great Living." Col. 2:6, 7—"As ye have therefore received Jesus Christ the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

CLARENCE E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "What Is Your Life?" James 4:14—"It is even a vapor that appeareth for a little time, and then vanisheth away." 1 John 2:14—"He that doeth the will of God abideth forever."

HERBERT H. HAHN, Methodist, S. Bethlehem, N. Y. "The Hope of Our Salvation." Isa. 45:22—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

WILLARD J. RAND, JR., First Methodist, Bakersfield, Cal. "Down But Never Out." Psalm 37:23, 24—"When a man's life pleases the Eternal, he gives him a sure footing; he may fall, but he never falls down, for the Eternal holds him by the hand."

FOR YOUR SERMON AND TEXT

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Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

DURWARD B. BROWN, Central Methodist, Wheeling W. Va. "Rugged Individualism." Num. 24:1c—"He set his face toward the wilderness."

HOWARD E. HANSEN, First Presbyterian, Colorad Springs, Colo. "Beyond the Call of Duty." Matt 5:47—". . . what do ye more than others?"

PAUL H. DUCKWALL, Weddington Methodist, Matthews N. C. "The Valley of Decision." Joel 3:14—"Multi tudes, multitudes in the valley of decision; for th day of the Lord is near in the valley of decision."

M. R. GAULKE, First Church of God, Chicago, Il "The Grace That Begets Grace." Luke 14:11—"H that humbleth himself shall be exalted." James 4:6—"God . . . giveth grace unto the humble."

ALLAN T. DODGE, Methodist, Mexico, N. Y. "Th Interpreter of Dreams." Gen. 40:8—"We hav dreamed a dream and there is none that can interpre it." (The New World Order)

LAWRENCE M. HORTON, Presbyterian, Noroton, Conn "The Meaning of History." Rev. 19:6—"Hallelujah for the Lord our God, the omnipotent, reigneth."

VICTOR WEST, First Methodist, Wayne, Neb. "Facin the Mystery of Tomorrow." Exod. 14:15—"An the Lord said unto Moses, Speak unto the childre of Israel, that they go forward."

T. M. LINEWEAVER, Pilgrim Parish, Danville, Ill. "Mee Your Adversary, the Devil." 1 Pet. 5:8, 9—"B sober, be vigilant; because your adversary, the devi as a roaring lion, walketh about, seeking whom h may devour. Whom resist, steadfast in the faith."

JAMES D. MOBERG, Community Presbyterian, Moro, Ore "Paul's Paradox." 2 Cor. 12:10—"When I am weak then am I strong."

THE EDITOR'S PAGE

The Event of the Month

NO ONE could have imagined that our armies would meet so formidable German defense, once our invasion of the continent had been hieved. Even our military leaders did not measure e difficulty of going through the Siegfried line and crossing the Rhine. And certainly Washington was amazed at the powerful resistance which the enemy has put up. It seems incredible, now, that the administration was planning five and even six months ago r the early liquidation of the war in Europe. But at st we are on the eastern bank of the Rhine, enabled to oss over on a bridge which the Germans had intended destroy but had failed to do. Yet the going is slow d hard and terribly costly. We are told that our rces have taken more than a million prisoners. Where es the German manpower come from to keep up the ghting and to hold our advance down to a few yards day? Where does the enemy get its ammunition and uipment and supplies to compensate for the vast ores our armies have captured? And how does the irit of the people sustain its fighting on two fronts the face of its losses and the inevitableness of deat? These questions must await answer until the rtain has been lifted. But meantime there can be no oubt that the translation of "unconditional surrender" to more specific terms at the Yalta conference has ardened German fanaticism into preternatural resisance. Perhaps we can best understand the enemy if we nagine how we would fight were the situation reversed.

Cross the Rhine!

The Book of the Month

ULL EMPLOYMENT IN A FREE SOCIETY. *By Sir William Beveridge. W. W. Norton Company, $3.75.*
HE ROAD TO SERFDOM. *By Friedrich A. Hayek. The University of Chicago Press, $2.75.*

TWO BOOKS this month. I have selected them because they represent opposite sides of the most immediate and urgent political issue which modrn society confronts. This is the issue of a planned conomy. Sir William has presented the most compreensive and authentic blueprint of a planned economy hat has appeared. It is positively breath-taking in its evolutionary implications. Its author denies that the ssue is between capitalism and socialism. It is "a choice etween want and plenty, between chaos and order, etween free investment and rigorous government conrols." He outlines these controls to the last detail. t may be that Great Britain's desperate economic conlition after the war will require the continuance and laboration of wartime controls far into the period of eace. If so, Sir William has shown how to do it. Professor Hayek's book is a critical analysis of the cost n terms of human freedom which a planned economy vill demand. His three outstanding points are that no planned economy can envisage and satisfy the wants and values of a complex society, that such an economy can maintain itself only by overturning the moral standards of Christendom, and that no government or board of planners is morally good enough to be entrusted with the responsibility of measuring out and withholding the material goods of life. He favors planning *for* competition, but not *against* competition. Any public issue which involves the freedom of men is a profoundly moral issue with which the minister and the Christian church must be concerned.

A Thought for the Month

MODERN MAN likes to think that in his emancipation from arbitrary authority he has been freed from dogma. But this is not so. When government which once rested upon the dogma of the divine right of kings gave way to democracy, it only shifted its dogmatic base. Democracy rests upon the dogma of the equality of all men and their right to be governed only by their consent. When Protestantism revolted against the arbitrary authority of the pope, it set up the Bible in his place and established the dogma of the priesthood of all believers. What is a dogma? It is a basic concept which controls all our thinking in the sphere to which it is relevant and on which we build our institutions, whether political, cultural or religious. Science likes to think that because it has cast off certain dogmas, it has no dogmas of its own. This is an illusion. The doctrine of evolution, for example, has been so well established that all biology rests upon its dogmatic base. Modern cultural liberalism glories in the belief that it has been emancipated from dogma. But it actually rests upon two controlling presuppositions, namely, that the universe is, in the last analysis, a *process,* and that, in history, this process is characterized by *assured progress.* Both of these concepts are dogmas. Religious liberalism is under the illusion that it, too, is free of dogma. Actually, it has only adopted the dogmas of scientific and cultural liberalism. All human thought and enterprise begins with and rests upon certain ultimate presuppositions, and these at their origin were adopted by faith. This is true of the dogmas of democracy, of science, of culture, of Christianity. Whether such presuppositions or dogmas are true or false is finally demonstrated by the outcome of action based upon them. I believe that the dogmas of our liberal culture have been proved false by the fate that has overtaken Western civilization. And I believe that religious liberalism, in adopting the dogmas of secular culture, thus deserting the dogmatic base of the historical Christian faith, is being proved sterile and will disappear.

In Defense Of Dogma

Charles Clayton Morrison

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